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**NOBODY'S ENEMY BUT HIS OWN:**

A College Story, from the "Proverbialist."

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FINDING the strong passions so predominant in all quarters of the college, as to promise a large harvest of "warm friends," I thought it desirable to search for some person, who should combine, with this qualification for friendship, the second property named by my aunt—that of "being no one's enemy but his own." Accordingly I began my inquiries with much diligence and circumspection. My aunt abhorred precipitancy, and so did I. I determined, therefore, to make no selection till I had collected the most overwhelming evidence upon the point. At length, however, hearing almost the whole college concur in the praise of one individual, in calling him a fine fellow—a spirited fellow—a real good fellow—a good-hearted fellow—the best fellow in the world—and, finally, in declaring him to be "nobody's enemy but his own," I ventured to decide, and sought by every possible overture to make this individual my friend. And as he was a social, easy sort of person, and, moreover, a prodigious lover of good eating and drinking, I found less difficulty than I had anticipated in accomplishing so momentous an object. Before a few weeks had elapsed we were sworn intimates, and spent almost the whole of our time together. And as some of my readers may have never had an opportunity of very closely examining the life of a person who is reputed to be "nobody's enemy but his own," I shall very liberally give them, without the smallest deduction, the full benefit of my own experience.

VOL. I.

In the first place, I soon perceived that he scarcely ever opened a book. Now, in this, he was plainly enough his own enemy. But whether, in so doing, he was not also the enemy of some parent or guardian, who had sent him to the University for the very purpose of study, I could not at that moment decide, as I knew nothing of his peculiar circumstances. I will own, however, that I could not help, even then, suspecting—in my better moments at least—that, if no enemy to God or man, he was evidently no friend to either, or he would not have consumed talents and time to no purpose, which might have been employed to the honour of God, and to the benefit of his fellow-creatures.

In the next place, I soon discovered him, especially when elated by wine, to be enthusiastically given to every species of riot and disturbance. What is classically termed a "row" was his glory. In this case also, when I heard the casements of a pauper shiver under his fist, or saw the blood of a watchman trickle down his cheeks, I certainly found no small difficulty in conceiving him to be "nobody's enemy but his own."

Moreover, I was not long in ascertaining that he paid no tradesman's bill which he found it possible to elude. And it must be confessed, that neither the tradesmen thus defrauded (especially when they dated their letters from the town gaol), or their wives and children, ever had the generosity to concur in the declaration that he was "nobody's enemy but his own."

Finally, I perceived that his various exploits were not accomplished without a most enormous expenditure. And what was my horror to

learn, after a short time, that this man of "strong passions"—this "good-hearted fellow"—this "best fellow in the world"—this "enemy to none but himself"—was, in fact, the only son of a widow living in a garret, who had economised by abstinence, by days and nights of patient toil, by racking and screwing her aged sinews, the sum of money which he in a few months had squandered at college! She was the destitute widow of a clergyman—shame to the country there should be any such!—and the wish of her heart had been, to hear her son proclaim to the world the principles by which her husband had lived well, and died triumphantly. Such was her wish—such her endeavour to realize it—and such the fruits which this "real good fellow" paid back into the bosom of his aged mother. On a visit to London, I accidentally discovered his house; surprised him in the company of his distracted mother; and shall, to my dying day, thrill when I call to mind the tone and countenance with which she exclaimed,

"How keener than a serpent's tooth it is  
To have a thankless child!"

I left the house in disgust, resolved that, whatever might be the consequence, I would never choose for my friend the man who was said to be "nobody's enemy but his own." And experience has served to confirm me in the resolution. I have generally found such persons "warm enemies" perhaps, but certainly cold friends—if men of "strong passions," yet of little real sensibility—men, finally, who, with few exceptions, thought, felt, schemed, lived for themselves, and themselves alone. In short, I have generally discovered reason in such cases exactly to reverse the estimate of the world, and to consider these persons as in fact "*every one's* enemy but their own." And here I would entreat the reader to consider, whether he can employ for himself, or impart to his children, a safer rule for the selection of friends, than the old-fashioned saying, "Take for your

friends those, and those only, who are the friends of God."

#### MR. FOX'S ELOQUENCE.

##### AN EXTRACT.

DURING the greater part of Mr. Fox's political life, events of the greatest magnitude were in perpetual succession:—whatever was vast and awful in the contemplation of the patriot statesman was either in agitation or in prospect. A general movement in the moral world was also visibly taking place. It was into such a field of action and enterprize that Mr. Fox was introduced at a very early age; rich in the gratuitous endowments of nature, and with a promptitude of talents for public debate, that at once put him into competition with the oldest politicians. The rapid facility with which his mind spread itself over all the topics of the day was truly surprising. It seemed as if every subject was his own by right of intuition, or as if, instead of *acquiring* the knowledge necessary to the statesman, he was only *recovering* by reminiscence what had before been his. His conception of a subject was instantaneous, and what he mastered with so much ease, he imparted with so much simplicity, that all difficulties seemed to vanish at the touch of his genius.

It is not possible to show any thing in the history of the human intellect that can be compared with Mr. Fox's speeches, in the great excellence of reducing to familiarity a complicated question. His language, too, at least was always thoroughly English,—homebred, pure, and indigenous. Whatever foreign taint faction and disappointed ambition might have introduced into his thoughts, his words and phrases were faithful to their origin; his strange courtesy to the French democracy left these unsoiled by its heathenish vocabulary. One is totally at a loss to comprehend by what combination of faculties this great orator, without preparation or effort, passed with stupendous ease through all the labyrinths of political discussion, rambling and again recovering the clue, visiting each recess, digressing and returning at pleasure; sometimes pressing onwards in a series of syllogisms, sometimes roving with confident security through the mazes of illustration; always certain of his proposed end, always safe amidst commotion and storm; most possessed of himself when most excited, and moving with the firmest step in moments when intellectual courage is most apt to vacillate, and to require the succour of surrounding approbation.—There is in mechanical operations, or in operations partly mechanical and partly intellectual, a certainty of movement, the



result of repeated practice, which never disappoints expectation; but the complicated organization, the fine machinery, the invisible springs, on which success in oratory depends, make the instances rare indeed, of persons so gifted as at all times to answer with certainty the demands upon the intellect, and to satisfy the sudden exigence of the hour; on Mr. Fox the dependence was always certain: sick or well, losing or winning, he was sure to accomplish the expectations of his party, and to deserve the admiration of his opponents.

His abundance was inexhaustible; and though the same subject was perpetually recurring, as was the case in all the great struggles between the ministers and himself in the war with America and revolutionary France, every stage of it found him recruited with fresh supplies of matter, new topics of illustration, and more interior views of the subject. He rolled perennially along like a clear and rapid stream, at once displaying its deep and pearly bottom, and reflecting from its surface all the chaste varieties with which simple nature had adorned its margin.

But was there nothing to regret in Mr. Fox's oratory? Most certainly there was something wanting; and that something not a mere external grace: the great constituent, the living principle, the soul of eloquence, was wanting. Man has in a peculiar sense been called a religious animal. His indigent nature requires the consolations of religion, and leans upon its support. Without it life is inexplicable. Nothing is in order, or has a proper place or destination, beginning or end, but with reference to this connecting, disposing, vivifying, exalting principle. Mr. Fox's oratory was without it. Its deep tone, and solemn swell, was wanting. The scope, the rule, the reward, the glory, the consummation of human actions, lay beyond the limit to which his morality was bounded. On the subject of religion his lips were cold, his head was ignorant, and his heart unfeeling. In the temple of his worship the statue of Jove might have stood without polluting the sanctuary. The Atheistical prostration of France, her savage desecration of society, her spoliation of the houses of God, her massacres of his servants, her self-idolatry and murderous creeds, provoked no indignant elevation in Mr. Fox's oratory, no vehement sorrow for suffering humanity, no pomp, no pathos, no manly horror. In this respect, Mr. Pitt, Mr. Burke, and Mr. Windham, had a prodigious advantage over him.

The eulogy upon the Duke of Bedford, pronounced by Mr. Fox in the House of Commons, has been highly extolled. It had certainly the merit of graceful and perspicuous language; and, without doubt,

it spoke the sincere sentiments of friendship; but as to the portrait itself, it had scarcely sufficient warmth of colouring to give it the appearance of flesh and blood.

Of the life of this nobleman, of whom it was said by Mr. Fox, that "he had scarcely ever seen an equal," we might naturally expect the concluding scene to be peculiarly touching—that he, who had scarcely an equal among his fellow-men while moving among them, would have disclosed, when on the verge of the last great change, a something almost superhuman. That the late Duke of Bedford did not die as a Christian ought to die, with thoughts full of eternity, trembling for himself, and forgiving others, we would by no means be thought to insinuate; but that Mr. Fox has not given these colours to the parting scene is very clear. "In moments," says Mr. Fox, "of extreme bodily pain and approaching dissolution, when it might be expected that a man's every feeling would be concentrated in his personal sufferings—his every thought occupied by the awful event impending—even in these moments he put by all selfish considerations; kindness to his friends was the sentiment still uppermost in his mind; and he employed himself, to the last hour of his life, in making the most considerate arrangements for the happiness and comfort of those who were to survive him."

Now really in so small a compass it was scarcely possible to put together more harsh things, kindly meant, than these observations with which Mr. Fox wound up his eulogy on his friend. Undoubtedly it becomes every prudent, feeling, and just man to make provision, according to his wealth and means, for those who are to survive and represent him; but are these considerations to be *uppermost* in his mind at such a season? are the "thoughts of the awful event impending" to be branded as selfish? was there no earlier and fitter opportunity of settling worldly affairs? is religion to have no property in any portion of life, not even in the last sad hour? But why should we be affected with any surprise at this laudatory description of the mode of his friend's departure? Alas! what was his own? According to the sentimental Mr. Trotter, no awful misapprehensions of another state, no misgivings for his conduct in this, filled up the fleeting irrecoverable hour, that short suspense of fluttering life and reason, of which who can compute the value? Another life seems scarcely to have occurred to the dying statesman—Philosophy might have suggested some tribute to the unknown God; but even the philosopher's tribute was wanting. There was nothing equivalent even to the sacrifice of a cock to Æsculapius. The evening set in night,

without the appearance of a single ray from the one bright solitary source of life and joy.

The chasm which the want of devotion leaves in the fine arts, whether of poetry, eloquence, or music, but especially of that eloquence which comprehends the fortunes of an empire, is not to be supplied by any substitute. No man can feel the beauties of the Bible without the sober enthusiasm of piety: and to be without the knowledge and love of the Bible, is to be without that source of the sublime which enriched the compositions of Milton and Burke. It has been truly said, that "there is genius in all religious thoughts;" every thing seen through this medium has the impress of the Godhead upon it. All the works of nature receive an enlargement when religion enters into the contemplation; the arts and sciences are at once exalted, expanded, and corrected by its influence; it is, in short, that alone which can raise the practice and habits of reason, as well as the thoughts of the heart, above selfish objects, and sordid contentions.

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### SUNDAY.

(Abridged from the British Review.)

THE two great principles which in point of fact have been more or less assumed by all sound and judicious writers, as well as maintained in the public acts and decrees of the Church, have been these: that a cessation from our ordinary labours, one day in seven, is profitable to man; and that a dedication of the same portion of our time to devout exercises and religious meditations, is respectful to God. The first of these principles, we fully believe, might be proved beyond the possibility of contradiction, by a plain reference to experience, and a fair deduction from the evidence of facts. There is no question that some considerable intermissions are necessary in great exertions, whether of the mental or bodily faculties, in order to their continuance in a due state of action and healthful energy. And even had not infallible Wisdom designated the exact period of every seventh day, we should be glad to see the data on which any person would undertake to prove either a greater or a less portion of relaxation than this, to be that which is most

exactly suitable to all the varieties of human constitutions and human actions.

Nor does it appear less reasonable that the same portion of time should be dedicated also to the service of our Creator, and the cultivation of the religious feelings. That some portion, and a distinct portion, of our time is requisite to the formation of any habit, and more especially of a religious habit of mind, can require but little proof; and the worship that is unquestionably due to the Great Artificer from the works of his hands, we may, on known principles, be assured will, if left to *any* time, soon come to be performed at *no* time. Hence there cannot be a doubt but that the time so appropriately left vacant by the weekly labour, should be had recourse to for the other purposes, avowedly important, here proposed. And if, as Mr. Locke we believe some where observes, a man has only to attend to two things—his trade and his religion, there can be no difficulty in filling up the whole void left by one, with the pursuits enjoined by the other. But then, if man has likewise a playing as well as working principle, where and when is this to be indulged? To this we can only reply, that whatever time is chosen for it, Sunday ought not to be; and for this reason, that to common sense it is most obvious and clear, that such indulgence, at such a time, is perfectly inconsistent with the acquisition of the religious habit; and that a day spent partly in this, and partly in so very different an employment, will, on the whole, lead to such a dissipation and distraction of mind as can be favourable only to the lighter principle. If the outward act of devotion were the whole sum and substance of religion, then lengthen the services as you please, and for the rest, "let us keep holiday to-day." Or if the religious system of faith you profess and wish to establish, be of so *friable* a nature that a more attentive handling, or even closer inspection of it,



would crumble it to pieces, then again divert with spectacles and sports the mind already half revolted by its devotion. But if the mind is to be rationally worked upon and soberly influenced by a sober and rational religion, we should again be glad to see the man who would tell us, that one afternoon in the week, of retired meditation and domestic or friendly converse, would be an over-grant to such an object.

The foregoing observations may lead us to some conclusions respecting certain phenomena in the practical history of the Christian Sabbath in this and other countries, both at present and in former periods of modern history. The Roman Catholic religion became, in process of time, more or less a religion of forms; and what recompense, what *coaxing* was not necessary to keep its misguided votaries within the pale of open profession and cordial attachment? Hence by degrees arose the *Roman Catholic* Sabbath; partly because the Church itself, restricting the practice of religion to the Church ceremonies, let loose her votaries, like so many school-boys, to play after their lesson was done; and partly because the body of the people willingly accepted such an agreeable return for the comparatively small payment of matins, mass, and vespers. Infidelity appropriately concluded what superstition had begun; and the Sunday of Christian nations fast hastened to its acme of desecration.

Extremes generally produce each other; and to the ancient abusers of the Lord's day we doubtless owed the *Puritan* Sabbath. Here every thing was on the principle of Jack in the tale, "Tear away, brother Martin; for the love of heaven tear away!" We could not recede far enough from popish abuses: their very antipodes were too near neighbours. In the observation of the Lord's day, as in other institutions, something of a Jewish leaven, which secretly worked in the heart of Christendom, now began to make its appearance; and adherence to the letter

of the law, often took the place of that "liberty wherewith Christ had made us free." We need not recur to the relentless severities, the six-hours' sermons, the "*crassa et carnalis superstilio*," condemned even by Calvin himself, of those strange times. Suffice it to know that these have passed away; and with them, also, let the recollection pass of that most absurd measure of policy intended to counteract them, the Book of Sports. —That grave divines, and a religious court, should have set forth and commanded to be read in all parish churches, such a true *libel* on the Sabbath, as a book prescribing the use, and maintaining the lawfulness, of Sunday sports, which was the case in the reign of James and Charles, is sufficient to stamp the madness of that period, and to prepare the mind for the worst mischiefs which could happen as the reward of downright fatuity. Out of the ruins of Church and State arose at length, after many struggles, in subdued but sound and stable majesty, the genuine Sunday of the Church of England.

This, as might be expected, taking the exact medium between opposite extremes, has found a place equally distant from Jewish scrupulosity, Roman laxity, and Puritanical severity. It has vindicated its own ancient and firmly established rights, as the great weekly festival; and has learnt how to minister at once to the honour of the Creator, and the best interests of his creatures. The Church of England, conscious of having a religion to impart to her children worth learning, and, at the same time, requiring, like "truth" herself, to be "the offspring of silence and unbroken meditation," has wisely seized this "holy restful day" for such a purpose. Though she forbids the superstitious retention of certain ritual formalities, which having served their end, are done away; yet, as she speaks in her own Homilies, "*whatsoever is found in this commandment, appertaining to the law of nature*, as a thing most godly,

most just, and needful, for God's glory, ought to be retained and kept of all good Christian people. Therefore by this commandment we ought to have a time, as one day in the week, *wherein we ought to rest, yea from our lawful and needful works.*" And again: "God's obedient children should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true religion and service." The same plain-spoken Homily is equally explicit in condemnation of Sunday sports and pastimes: and the intelligent reader cannot fail of observing the application of its remarks to all parts of the day alike. In short, our venerable Church takes her stand upon this divine institution, as upon the last refuge of the Christian faith in a licentious world. Her spirit rises with indignation at the slightest attempt, at the very "*look*, that would threaten it with insult." She considers it an ordinance as stable as the day and night itself, and established for the very same purpose, that of perpetuating with almost vocal energy the glory of the Creator. On that day she summons her hardy sons of labour into the presence of the great Supreme; and having bid them kneel in suitable equality with those who, for the best of purposes, are for a time placed above them in rank; she dismisses both to reflect in secret, and with profit, on the period when all distinctions, but those of virtue alone, will be extinguished for ever. On the other hand, she admonishes the higher classes to show an example worthy of imitation to the lower and the less instructed. She enjoins for a while "*the mirth of tabrets to cease*," and the roll of the "*unnumbered idle*" vehicles of pleasure to give place to the silence of meditation, and the repose of wearied nature. She acts upon the truest and best understood principles in man's economy, in forbidding the impressions of the morning to be worn out by the thoughtless gayeties of the evening. She gives time for

acts to engender habits of devotion, practice to settle into principle, and the allotted task, now no longer a task, to take possession, as a new nature, of the soul. After the public acts of religion in the day, she places the children of the family in orderly arrangement around their natural instructor, and conveys from father to son the inestimable treasures of Christian instruction, the wealth of a thousand generations. The lessons so acquired she bids descend to other members of the household; and like the fertilizing dew which, first attracted by the mountain of Hermon, afterwards visits the peaceful vale beneath, "*she would shed the spirit of her "holy and restful day"*" in regular gradations from the station of command to the lowest in the house, and the poorest in the field. She inculcates in very plain terms the responsibility which attaches to masters for the conduct and principles of their servants, and in general to the higher ranks of society for the dispositions of the lower: and it is impossible not to feel the necessity of strict consistency, in order to give to example, or even to authority, its due influence on the minds of inferiors. Half-observance, half-profanation of sacred ordinances, are a sure method of destroying *all* their sanctity in the minds of the illiterate and indiscriminating majority of mankind.

Once establish the duty of keeping the Christian Sabbath in moral and *preponderating* evidence, and the duty then stands in its full force, like revelation itself, notwithstanding all the possible or even plausible suggestions which may be brought to invalidate it. And further, let it appear to be obligatory on a Christian, as such, to observe this holy day, then he is equally bound to do so, as long as he retains the name and hope of a Christian, in every soil and climate,

"Or by the lazy Scheldt, or wand'ring Po:"

nor will he refuse to hail it even as his best friend, in terms resembling



the address of the home-loving "Traveller" to his brother:

"Where'er I roam, whatever realms I see,  
My heart untravell'd fondly turns to thee."

### *Religious Education.*

In the Schools of the National Education Society, and in those of the Society for promoting Christian Knowledge in England, the children are instructed in the principles of religion as professed by the Church. An objection sometimes made to this mode of education, is forcibly answered in the following extract from a British publication.

WE are wearied in refuting the hack-nied objection, that this is to trap the mind in favour of a particular system of religion. True; but that system we believe to be the system of the Gospel; and if there be harm in this, we are content to plead guilty to the charge. We believe that we are consulting the best interests of the rising generation in so doing, with the hope, that He who commanded little children to be brought unto him, will approve and assist our work. But let us suppose a child sent to school with many others, with a Bible in his hands; a strict charge is given to the preceptor to teach only its general doctrines; injunction is laid upon the parents to keep any particular system out of his sight, (for unless this be done, why send him to such a school, and not to one whose plan accords more with the parents' own ideas?)—when he comes out into the world, can it be supposed that they who are stirring heaven and earth to gain one proselyte, would leave this child to follow its own inclinations, and not set before it the peculiar excellencies of their own creed? It may be, the person who first gets hold of him is a Churchman; but whoever it be, it comes to a particular system at last, and it may come to one which we do not think so good as our own. Let those who dissent from us educate their children in the way they think best. We blame them not for it; all that we require of them is to be conscientious and consistent. But let them permit us to do the same.

### *The Guilt of Sin displayed in the Sufferings of Christ.*

If I might have leave to go before you and to let you into the example, draw the curtain from before the Passion, I would call my sins out, drag them to behold that prospect, hale them into the garden, show them how he was used there. You,

my *extravagancies of my youth*, my mad follies and wild jollities, come see my Saviour yonder, how he swoons when guilt began to make approaches towards him! and can I make myself merry with nothing else but that which made him die? tickle, cheer, and heighten myself with agonies? You, my *intemperate draughts*, my full bowls and the riotous evenings I have passed, look yonder what a sad night do these make Christ pass! look what a cup he holds, which makes him fall lower to deprecate, than ever my excesses made me lie. You, my *lazy luxuries, fulness of bread, and idleness*, whereby I have controlled God's curse, and only in the sweat of others faces eat my bread, and in that dew drank up the spirits of those multitudes that toil to faintings to maintain my dissolute life, see how he is forced to bear the whole curse for me: how the *thorns* grow on his head, and how he *sweats* all over! You, my *supine devotions*, which do scarce afford my God a knee, and less a heart, not when I am deprecating an eternity of all those torments which killed Christ; look yonder how he prays, behold him on his face petitioning, see there how he sweats and begs! You, my little *malices* and my vexatious *angers*, that are hot and quick as fire itself, and that do fly as high too, that are up at heaven strait for the least wrong on earth; look how he bears his, how his patience seems wounded only in a wound that fell upon his persecutors! and when one that came to apprehend him wrongfully was hurt, as if the sword of his defence had injured him, he threatened, and for ever cursed the black deeds of that angry weapon, and made restitution of what he had not taken, made his adversary whole whom he had not hurt! See how with his cruel judges he is as a *sheep*, that not before his *shearers* only, but before his *butcher* too, is dumb. You, my *scorns*, and my *high stomach* that will take no satisfaction but blood and soul for the faults of inadvertency, for such as not the *wrong*, but *humour* makes offences; look how they use him, they *buffet*, and *revile*, and *spit upon* him! Ye, my *dreadful oaths* and bitter *imprecations* which I use to lace my speeches with, or vent against any one that does offend me in the least, making the *wounds* and *blood of God*, and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness; there you may see what it is I play with so; you may behold the life of Christ pouring out at those wounds which I speak so idly of; and what I mingle with my sportive talk is agony, such as they that *beheld afar off struck their breasts at*, and to see them only was a passion. Ye, my *atheisms* and my *irreligion*—but, alas! you have no prospect

yonder; it is but faint before you who outdo the example; whatsoever *Judas* and the rest did to the *man Christ Jesus*, you attempt on *God*, you invade heaven, sentence, crucify *Divinity itself*.—ALLES-  
TREE.

### THE AGONY.

*From Bishop HALL, altered by GLASSE.*

Now the Saviour of mankind is entering into a dark cloud of anguish—"He began to be sorrowful, and very heavy." Many anxious thoughts for those whom he came to redeem, had on former occasions been subdued by his divine fortitude; at last, his grief is too great to be concealed—"My soul is exceeding sorrowful, even unto death." Blessed Lord, what must thou have felt, at the moment of thy complaining? Feeble minds are apt to bemoan themselves on slight occasions—but that grief must needs be violent, which causes a strong heart to break forth into passionate lamentation. Alas! what a word is this for thee, the Son of God, to utter! Where is that Comforter, whom thou didst promise to send to others? Where is thine eternal Father, the Father of all mercies and God of all comfort, in whose presence is the fulness of joy, and at whose right hand there is pleasure for evermore? Where is thine undaunted resolution, that thou wouldst walk through the valley of the shadow of death without fear? O Lord, thou couldst not thus have suffered, had not the face of thy God been for a while withdrawn from thee, that thou mightest tread the wine-press alone. It was night, as in the material world, so in thy soul. It was the hardest portion of thy misery, that thou wert disconsolate.

But to whom dost thou reveal thy sorrows, O Saviour of mankind? Wretched is he who must unbosom himself to his inferiors. Had Peter, or James, or John uttered such a lamentation to thee, they would at once have found rest to their souls—thou wouldst have been both ready to show compassion and able to afford relief. But now, while thou makest thy lamentation to them, what issue dost thou expect? They might be astonished and filled with horror at thy grief, but they had no power to give thee assistance, or even to mitigate, while they shared thy woe. Indeed, what could all the angels of heaven, as of themselves, do to succour thee? What strength could they have, but from thee? What creature can help, when thou complainest?

The venerable Simeon prophesied to thy blessed mother, that a sword should pierce through her soul. How many swords in one moment pierced through

thine, when thou criest out, "My soul is exceeding sorrowful, even unto death?" It was not thy body that suffered now—yet thou who wert best acquainted with the nature of thy sorrows, declarest thyself not only assaulted, but possessed, by grief—grief so vehement as to be without relaxation, and as it were without remedy—*exceeding sorrowful unto death*.

O blessed Saviour, what was it, what could it be, which thus lay heavy on thy divine soul? Was it that thou didst fear to die? Was it that thou didst shrink with horror from the pain, and shame, and torment of thine approaching crucifixion? O poor and base thoughts of weak and impotent mortality! How many thousands of thy blessed martyrs have welcomed no less exquisite tortures with smiles and congratulations? how many have triumphed in the midst of those sufferings which their very persecutors thought were intolerable! If their weakness was thus undaunted, and could thus prevail, how could thy power fail of the victory? No: it was the grievous weight of the sins of a guilty world—it was the burden of thy Father's wrath in consequence of that sin, which thus pressed down upon thy soul, and wrung from thee these affecting lamentations.

What can it avail thee, O Saviour, to tell thy grief to man? Who can afford thee succour, but He of whom (speaking in thy human character) thou saidst—"My Father is greater than I?" Lo, to him thou hast recourse. "O my Father, if it be possible, remove this cup from me!"

Was not this the prayer, blessed Lord, which in the days of thy flesh thou offeredst up, with strong crying and tears, unto him that was able to save thee from death? Never was any voice so strong—never was God so solicited. O thou who saidst, "I and my Father are one," dost thou suffer ought from thy Father, but what thou hadst consented, hadst determined to suffer? Was this cup placed in thy hands by accident, or by compulsion? Away with these mistaken suppositions of ignorance and frailty. Thou camest to suffer, and thou wouldst do what thou camest for. But since thou wert willing to embrace the whole of our human nature, sin only excepted—since it is human, and not sinful, for the heart to recoil at suffering—thou wouldst both show what the nature which thou hadst assumed would be inclined to wish, and what, in regard to the salvation of mankind, thou hadst deliberately fixed on. "Not as I will, but as thou wilt!"

While thy mind was thus agitated by varied emotions, no marvel if thy feet were not fixed—thy place is changed, but not thy thoughts: now thou awakenest



the vigilance of thy disciples—now thou returnest to thy ardent prayer. Again thou art prostrate on thy face—thy soul, as well as thy body, is brought low even to the earth—it cleaveth to the dust. As thy sorrows increase, so doth the vehemence of thy supplication—"Being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." O thou Lover of souls, what pain, what fear, what strife, what horror, was in thy sacred breast! How didst thou struggle under the burden of our offences, while thou wert encountering the indignation of Heaven in our behalf! Till thou camest to take our human nature, all was peace with thee—thou wert one with thy co-eternal Father—all the angels worshipped thee—all the powers of heaven and earth acknowledged thy supreme dominion. It was thy condition, as man, which exposed thee to this misery and torment. In that, thou didst sustain thy Father's wrath. If eternal death be intolerable—if every sin deserve eternal death—what were those sufferings, which in one tremendous hour made atonement for a guilty world! Teach us, oh teach us, to abhor our own wickedness—to admire, and to bless thy mercy.

#### CHRIST BEFORE PILATE.

PILATE would have chastised, and released, his prisoner. Even this had been an act of cruelty—for what evil had Jesus done? but the cruelty of Pilate was tender mercy in comparison with that of the Jews: no punishment would satisfy them but the death of their victim. While the Roman governor again proclaims our Saviour's innocence, his enemies more loudly proclaim their inveterate malice. They cried the more, "Crucify him, crucify him!"

As their clamour increased, the justice of Pilate declined. His feeble and dubious virtue was carried away by the tide of popular tumult. Thrice had he declared our Lord guiltless; now, "willing to content the people," he prepares to sentence him to death. O wretched slave to human ambition! Not God, not his conscience meets with regard, but the giddy multitude—that senseless idol of the proud man's adoration, whose anger is but a fleeting shadow, whose applause is as the wind that passeth away, and cometh not again.

Now must the Gentiles complete the bloody deed, which these remorseless hypocrites had begun. The cruel Pilate, though he knew that Jesus was delivered for envy, falsely accused, basely and slanderously traduced, no longer refuses to yield to Jewish bigotry and superstition.

O Saviour, thou didst fulfil thine own word, "I gave my back to the smiters, and my cheeks to them that plucked off the hair—I hid not my face from shame and spitting." Lord, how can we be sufficiently sensible of those sins which occasioned thy bitter sufferings! Thou wert wounded for our transgressions—thou wert bruised for our iniquities—the chastisement of our peace was upon thee, and by thy stripes we are healed.

Now, into what a world of reproaches, indignities, miseries, art thou entering! To an ingenuous disposition, unmerited ignominy is torment enough;—but here, bodily anguish is added to mental suffering—and both conspire to gratify the despite and malice of thine enemies.

The perpetrators of these savage cruelties are fierce and merciless soldiers—men inured to blood—in whose very faces were written the characters of murder. These are called together with eager haste—each man has his appointed office—each man, joining insult to barbarity, hastens to add more sorrow to a heart that is grieved.

Was it not enough then, O Saviour, that thy sacred body was stripped of its garments, and disfigured with bloody stripes; but that thy person must be thus indignantly treated by thine inhuman enemies—thy back disguised with purple robes—thy temples wounded with a thorny crown—thy face spat upon—thy cheeks buffeted—thy head smitten—thy hand sceptred with a reed—thyself decided with bent knees and scoffing acclamations? Whence are all these mockeries, but to insult Majesty? Whence are the ornaments and ceremonies of royal inauguration, but to cast scorn on the despised and persecuted Jesus? Was that head fit for thorns, which every eye shall hereafter see crowned with glory and supremacy? Was that hand fit for a reed, whose sceptre controlleth all the world? Was that face fit for contumelious spittings, from whose dreadful aspect impenitent sinners shall flee in guilty consternation, when he shall arise to shake terribly the earth?

In the mean time, whither dost thou abase thyself, O thou Son of the Father, whither dost thou abase thyself for mankind? We have sinned, and thou art punished—we have exalted ourselves, and thou art dejected—we have dishonoured thee, and thou art scorned—we have smitten thee, and thou art smitten for us—we have clothed ourselves with shame, and thou art covered with robes of ignominy.

Thus disguised, thus bleeding, thus mangled, art thou brought forth to the furious multitude, presented to their derision and reproach. "BEHOLD THE MAN! Behold him, O ye Jews, the man whom ye

envied for his greatness, and feared for his usurpation. Does he now command your reverence? Will he wrest the sceptre from the hands of Cæsar? Behold him, discoloured by cruel buffetings, wounded with thorns, torn with scourges, bathed in blood. Is he not now sufficiently miserable? Would ye expose him to more aggravated sufferings and torment?"

What an inward war is in the heart of Pilate! His conscience bids him spare—his regard to popularity bids him kill. His wife, warned by a dream, cautions him to refrain from shedding the blood of that just man—the importunate multitude presses him for a sentence of death. All expedients have been tried to liberate one, whom justice pronounces innocent—all violent motives are urged to condemn one, whom malice pronounces guilty.

In the height of this contention, when conscience and a regard to duty are ready to gain the victory in the heart of Pilate, the Jews cry out, "If thou let this man go, thou art not Cæsar's friend." Now Jesus must die—this is the fatal, the decisive allegation. In vain shall we hope that a wicked man can prefer virtue to safety. Pilate hastens to the judgment-hall—his lips no longer refuse to pronounce the bloody sentence—"Let him be crucified."—*Bishop Hall's Contemplations, altered by Glasse.*

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NEW-YORK, March 19, 1817.

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At a meeting of the New-York Protestant Episcopal Missionary Society of Young Men and others, in Trinity Church, on Wednesday evening, the 5th instant, at which several persons friendly to the Institution attended, the Right Rev. Bishop HOBART delivered the following Address:

It is my intention to lay before the present meeting, the design of the Institution for which their patronage is solicited, and to call their attention to some brief remarks on the necessity and importance, particularly at the present period, of Missionary exertions, and of efforts to increase the Missionary Fund.

The appointment and direction of Missionaries are vested, by a Canon of the Church in this Diocese, in the Bishop, and a Committee appointed by the Convention. The fund from which the Missionaries are supported, with the exception of about 700 dol-

lars annual revenue, arising from an appropriation for Missionary purposes, made some years since by the corporation of Trinity Church, is constituted by the yearly contributions of the congregations in the state. The number of Missionaries employed must, of course, depend upon the amount of the fund.

It is with a view to increase this fund, and thus to aid in the support of Missionaries, that the New-York Protestant Episcopal Young Men's Missionary Society was instituted.

It is organized on the principle of avoiding all interference with the Canon of the Church in this state, on the subject of Missionaries. By this Canon, the Bishop, and the Committee for propagating the Gospel, &c. appointed by the Convention, are vested with the direction and regulation of all Missionary concerns throughout the Diocese. All collisions in the allotment of Missionaries which might take place, were the appointment of them not intrusted to one body, are thus avoided; unity of operation, so essential in all concerns of this nature, is secured; all interference with the ecclesiastical authority prevented; the necessary responsibility of Missionaries to that authority preserved; and that judicious distribution and direction of Missionaries attained, which would not be equally practicable upon any other plan. And thus also the Convention of the Church receives annually from the Bishop, as the organ of the Committee, a comprehensive and complete view of the Missionary affairs of the Diocese.

Proceeding simply upon the principle of aiding the ecclesiastical authority in the support of Missionaries, the second article of the Constitution of the Society provides as follows:—"The object of this Society is to assist, but not in any degree to interfere with the established authority of the Church in the support of Missionaries. It is therefore declared, that in whatever shall be done, that authority shall be recognised and conformed to. Accordingly, the monies raised by this Society shall be paid to such body as, by the Constitution and



Canons of the Protestant Episcopal Church in this state, may have the appointment and direction of Missionaries; provided that the Missionaries who may derive their salaries from the funds of this Institution, shall be designated as 'Missionaries aided by the New-York Protestant Episcopal Society of Young Men and others:' and the President of this Society, *ex officio*, shall be requested to lay before the Society, from time to time, the names of the Missionaries who may be aided by its funds, and such information with regard to them as he may deem proper, together with the Reports of their Missionaries, as presented by him to the Convention of the Church."

By this article it appears, that while the monies collected are paid to the Treasurer of the Missionary Committee constituted by the Convention, the Missionaries who may be aided by the funds of this Society are particularly designated; and thus a just tribute of gratitude and respect, in proportion to its exertions, is rendered to this Society.

The persons who first engaged in the meritorious design of aiding the ecclesiastical authority in the support of Missionaries being principally young men, the Society took the denomination of the *Young Men's Missionary Society*. But as the counsel and aid of those more advanced in years are useful in the management of their affairs, as some of this description were associated with them, as the association of others is still desired, and as the liberal contributions of all the friends of our Church are expected and will be necessary, it is deemed proper to propose a change in the title of the Society, and to style it, *The New-York Protestant Episcopal Society of Young Men and others*.—Young men being thus brought forward in the title of the Institution, the expectation is excited, that the enterprise, zeal, and industry by which they have so frequently and honourably distinguished themselves, will be applied in an increased degree, to this most important object of extending the blessings of salvation to their fel-

low-men. The title of the Society indicating also that it embraces persons of all ages, the hope is cherished, that the co-operation and bounty of all the friends of our Church will be afforded to this most necessary, benevolent, and pious Institution.

In order to excite their lively interest in behalf of this Society, it will be sufficient, I trust, to detail a few facts illustrating the extensive and important benefits that have resulted from Missionary labours.

About the years 1797 and 1798, the Rev. Mr. *Wetmore*, since deceased, and the Rev. Mr. *Chace*, at present of Hartford (Connecticut,) were employed as Missionaries, and extended their visits to the *new countries* in the western part of the state, and as far as *Canandaigua* in Ontario county. In visiting many of these places, where flourishing congregations are now organized, I have heard lively expressions of gratitude for the labours of those Missionaries, who rejoiced the hearts of the few Episcopalians that were scattered through those wilds, with the welcome voice of the apostolic ministry of their Church; affording them an opportunity of again uniting in those prayers that bear the soul in the purest devotion to heaven, and of receiving those ordinances that constitute and preserve the union of Christians with that mystical body, which derives spiritual life and holiness from the divine Redeemer, who shed his blood for it, and now rules it as its all-merciful and almighty Lord. It is easy to conceive the great utility of those Missionary visits to Episcopalians in these desolate places, in reviving among them fond recollections of their Church; in rekindling that attachment to it, which no difficulties nor trials could afterwards extinguish; and in sowing that good seed, which, diligently watered and cultivated by succeeding labourers in the same field of apostolic labour, has produced rich and plentiful fruit.

About the same period, the Rev. *Daniel Nash* commenced his ministerial services in *Otsego* county, then but recently settled. Though not



employed as a Missionary, he received, during that period, aid from time to time, from the corporation of Trinity Church. His indefatigable labours throughout the county, and occasionally elsewhere, in visiting the Episcopalians, in cherishing their pious attachment to their Church, in forming them into congregations, in applying catechetical instruction to the young, and in faithfully preaching the word and administering the ordinances, were remarkably attended with the divine blessing. Several flourishing congregations in that county look up to him as, under God, their spiritual founder. Within these few years it has been deemed expedient to place him on the Missionary list, with the view of extending his counsels and care to other congregations; which services he discharges with zeal and fidelity.

In December, 1801, the Rev. *Davenport Phelps*, whose name ought never to be mentioned but with gratitude and veneration, received Orders at a period of life somewhat advanced, and was appointed a Missionary; and engaged in a course of arduous duty in the western district of the state. He laboured until his decease, which took place in the year 1813, in the counties of *Onondaga, Cayuga, Seneca, Broome, Ontario, and Genessee*; travelling, though often in an infirm state of health, through this extensive circuit; and by his piety, his sound Church principles, his prudence, and his zeal, most essentially advancing the interests of our Zion.

In the year 1804, the Rev. *Gamael Thatcher* was appointed a Missionary, and officiated in that capacity until his decease in 1805, in some of the towns of *Montgomery, Saratoga, Washington, and Oneida* counties.

The Rev. *Jonathan Judd*, who at present resides in Connecticut, in the same year was ordained Deacon, and engaged as a Missionary, officiating principally in some of the frontier counties of the *Western District* for a short period, with fidelity and zeal.

In 1804, the Rev. *John C. Rudd*, the present Rector of the Church at *Elizabeth-Town*, then in Deacon's

orders, officiated for one year at the congregations of *Setauket, Huntington, and Islip*, which had been almost destitute of ministerial services since the Revolution; and he succeeded, by the blessing of God, in reviving their almost expiring zeal, and in exciting them to exert themselves for the re-establishment of the Church among them.

The Rev. *Amos G. Baldwin*, at present Rector of Trinity Church, *Utica*, was engaged as a Missionary in 1806, and directed his labours principally to the counties of *Oneida and Herkimer*. The Church and Academy at *Fairfield*, in this latter county, are much indebted to the exertions of Mr. Baldwin.

The Rev. *Joseph Prentiss*, Rector of the Churches at *Athens and Catskill*, performed occasionally, during the years immediately succeeding his ordination in 1808, Missionary duties in the counties of *Greene and Delaware*.

The Rev. *Parker Adams*, in 1809, went on a Missionary tour to the *Western District*; and the Rev. *Reuben Hubbard*, at present of the Diocese of Connecticut, in 1811 and 1812 performed Missionary duties in this state.

Some Missionary services were also performed about the same period, by the Rev. *George Strebeck*, and the Rev. *Isaac Jones*, of Connecticut.

In 1810, the Rev. *Samuel Fuller* was appointed a Missionary in the counties of *Albany and Greene*; and he has been successful in raising, through the divine blessing, a respectable congregation of our Church in the town of *Rensselaerville*, who have lately erected a handsome edifice for worship. Until Mr. Fuller, who was the former congregational minister of this town, received Episcopal ordination, and officiated there as an Episcopal clergyman, the services of our Church were not known in that place.

Since 1811, additional Missionaries have been annually employed. The spread of population through the uncultivated parts of the state, the organization of new Churches, and the revival of some old congregations

that were nearly extinct, increased the demand for Missionary labours in a much greater degree than, from the want of clergymen and of funds, could be supplied.

It should be mentioned, however, to the credit of some of the young Clergy, that they have performed the important and difficult duties of Missionaries with all the ardour of youth, and with the sober piety, judgment, and perseverance of maturer years.

The Rev. *William A. Clark*, the Rev. *Orin Clark*, in 1811, the Rev. *Alanson W. Welton*, in 1814, and the Rev. *Ezekiel G. Gear*, in 1815, immediately on their receiving Deacons' orders, engaged as Missionaries in the western counties of the state, where they have had the happiness to see their labours remarkably blessed in the establishment of new congregations, and in the advancement of the members of their flocks in spiritual knowledge and holiness.

The Rev. *Daniel M. Donald* has for some time very faithfully officiated as a Missionary at *Auburn* and the parts adjacent, and more recently, the Rev. *Henry U. Onderdonk*, at *Canandauag*, has had the gratification of seeing a flourishing congregation grow up under his ministrations, who have evidenced unusual liberality and taste in the erection of a place of worship.

During the last summer, the Rev. *Samuel Johnson* received Deacons' orders, and went as a Missionary to the frontier counties of *Genesee* and *Niagara*; where, particularly at *Batavia*, *Sheldon*, and *Buffalo*, his assiduous labours, exerted with much personal fatigue, are exceedingly useful. A church is building at *Batavia*, and a new congregation organized at *Buffalo*.

In thus enumerating the younger Missionaries in the more western counties of the state, I have been led to depart from chronological order.

The Rev. *James Thompson*, and the Rev. *William B. Lacey*, who received Orders in 1813, at a more advanced age than the Missionaries last enumerated, entered immediately on Missionary duties, the former in the counties of *Greene* and *Delaware*, and the latter in *Chenango* county; and

their labours, exerted with great zeal and diligence, have been eminently blessed.

The Rev. *Russel Wheeler*, also, in the south-west part of *Otsego* county and the parts adjacent, is indefatigable in the discharge of Missionary duties; as also are the Rev. *Stephen Jewett*, and the Rev. *Charles W. Hamilton*, in *Washington* and *Essex* counties, where some new congregations are collecting; and the Rev. *George Weller* in the northern part of *Westchester* county.

The Rev. Professor *Brownell*, of *Union College*, *Schenectady*, performs service occasionally in that Institution, and sometimes extends his services as a Missionary to the destitute congregations in that vicinity.

The Rev. *Charles Seabury* is usefully employed as a Missionary in the congregations of *Setauket*, *Huntington*, and *Islip*.

The Rev. *Joshua M. Rogers*, recently ordained Deacon, engages with much zeal as a Missionary in *Lewis* county and the parts adjacent; and Mr. *Eleazar Williams* acts as a Catechist, Schoolmaster, and Lay Reader among the *Oneida* Indians. Being of Indian extraction, he possesses considerable influence among his countrymen, and there is a prospect that his labours will be attended with more success than those of other Missionaries among them.

I have called your attention to this succinct Missionary detail, in order to afford you an opportunity of judging of the extent and importance of Missionary labours. The recital, I trust, will speak powerfully both to your understandings and your hearts. But for the blessing of God on Missionary services, there would scarcely have been a congregation of our Church in the new settlements of the state, where now thirty or forty congregations, some of them in commodious and even elegant buildings, offer their confessions, supplications, and praises in the affecting Liturgy of our Church, and partake of the blessings of the word and ordinances from her apostolic ministry. And but for that warmth enkindled by the timely aid

of Missionary services, some old and once respectable congregations that were gradually diminishing in numbers and zeal, would have become entirely extinct.

It is sometimes objected to Missionary contributions, that they relax the zeal of the people who are benefitted by these contributions, in the support of the Clergy who officiate among them. But I aver as a fact, for I speak from personal observation made in my visitations through the Diocese, that there are no members of our Church, I will not say *more* zealous, but I will say, *so* zealous in their pecuniary exertions for the support of religion, as those particularly in the new settlements, where our Missionaries principally officiate. I could recite instances of pious liberality in the highest degree honourable to them. Let it be remembered, Episcopalians throughout the country, when compared with some other denominations of Christians, are few in number, and not generally of proportionable wealth.

I can now bring my observations to a point. The Missionaries are at present eighteen in number, and all of them usefully employed. Each one receives, with one or two exceptions, 250 dollars, deriving the rest of his support from the contributions of the people. Some years back, there was a surplus in the Missionary Fund, owing to the want of Clergymen for Missionaries. This surplus enabled the Missionary Committee to increase recently the number of Missionaries; but that surplus is now exhausted. The collections in the congregations, for the present year, will not equal those of the last; and the whole of the Missionary Fund will fall short of 2500 dollars, while the salaries of the Missionaries will be about 4500.—Even admitting the salaries of some few could be discontinued or diminished without serious injury, still there would be a great deficiency; and the prospect of increasing the number, and of sending them to parts of the state where new congregations could be raised with great facility, is entirely hopeless.

In this painful crisis, to whom shall the Church look but to those on whom Providence in his benignity pours temporal abundance, and to whom he opens the full treasures of grace. The hearts of the young turn from those pursuits and pleasures to which youthful feelings impel them, and glow with pious ardour to aid in the apostolic work of extending with the cross of Christ, the great salvation which it purchased. To this holy work, worthy of apostolic times, their elder brethren, who should be examples to them of pious zeal, will not surely advance with hesitating step and reluctant hand. Would that I commanded the heart and the hands of every Episcopalian! Could I open them to a more exalted object of benevolence, than the extension of that kingdom of the Redeemer, which bestows peace on the guilty, and salvation on the lost children of men?

Let me then, with unfeigned deference, but with the deepest solicitude, call on them to consider whether, when the Church to which they belong, pure in her doctrine, apostolic in her ministry, most affecting and edifying in her worship, needs all the bounty that they can appropriate for the purposes of religion, that bounty should be diverted into other channels? This Church is worthy of the undivided support, beneficence, and zeal of those whom she nurtures in her fold. By promoting her prosperity, they advance, in its apostolic and primitive purity, the Church of the Redeemer, and contribute to hasten the time when that Church shall appear as when first she rose under the hand of her divine Founder, "all glorious within—her clothing of wrought gold—God in her palaces for a refuge."

Those whom I address will not, I trust, refuse to come forward and take their parts in the exalted office of diffusing the blessings of grace and salvation among their fellow-men.—An impetus is given to the Christian world, that is urging it forward to great results. We should go, not reluctant, not backward, but foremost in the march, with the ark intrusted



to us, the symbol and the pledge of the divine presence, until it rests encircled with its primitive glory, and extending its lustre throughout the earth. Be foremost in this holy career; excite your absent brethren to equal zeal in a cause which has for its object the salvation of men—a cause for which the Son of God died, for which he still intercedes in heaven, and rules on earth.

*Constitution of the New-York Protestant Episcopal Missionary Society of Young Men and others.*

A number of members of the Protestant Episcopal Church in the city of New-York, desirous of co-operating with the ecclesiastical authority of this Diocese in the support of Missionaries, and of enabling their dispersed brethren to participate in the inestimable blessings conveyed by the ordinances and worship of a pure branch of the primitive and apostolic Church—have, at a general meeting convened in Trinity Church, on the 20th January, 1817, formed themselves into a Society for that purpose, under the name of "*The New-York Protestant Episcopal Missionary Society of Young Men and others*," and adopted the following

CONSTITUTION.

*Article 1.* This Society shall be known by the name of "*The New-York Protestant Episcopal Missionary Society of Young Men and others*."

*Art. 2.* The object of this Society is to assist, but not in any degree to interfere with the established authority of the Church in the support of Missionaries: it is therefore declared, that in whatever shall be done, that authority shall be recognized and conformed to. Accordingly, the monies raised by this Society shall be paid to such body as, by the Constitution and Canons of the Protestant Episcopal Church in this State, may have the appointment and direction of Missionaries; provided that the Missionaries who may derive their salaries from the funds of this Institution, shall be designated as "*Missionaries aided by the New-York Protestant Episcopal Missionary Society of Young Men and others*:" and the President, *ex officio*, shall be requested to lay before the Board of Managers of this Society, from time to time, the names of the Missionaries aided by its funds, and such information with regard to them as he may deem proper, together with the Reports of these Missionaries, as presented by him to the Convention of the Church.

*Art. 3.* Every person who shall pay into the treasury a sum of not less than

two dollars annually, shall be a member of this Society. The Clergy of the Protestant Episcopal Church in the city of New-York, shall be considered as honorary members of this Society.

*Art. 4.* Ladies disposed to aid the funds of this Society, shall be constituted subscribers by an annual payment into the treasury of a sum of not less than one dollar.

*Art. 5.* The Bishop of this Diocese shall be, *ex officio*, President of this Society; there shall also be elected by ballot, at each anniversary meeting, three Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and thirteen Directors, who shall form a Board of Managers; and a majority of the votes of the members present shall constitute a choice.

*Art. 6.* It shall be the duty of the Managers to fill their own vacancies, to form their Bye Laws, and to take such measures conformably with the principles of the second article of this Constitution, as they may judge best calculated to promote the objects of this Society.

*Art. 7.* There shall be a stated meeting on the first Tuesday in December of every year, when an annual Report of the Managers shall be laid before the Society, at which time the subscriptions shall fall due. The first Tuesday of December, 1817, shall be considered the first anniversary. Special meetings shall be called as the Board of Managers may direct, of which they shall give public notice.

*Art. 8.* Five Managers shall constitute a quorum of the Board, and ten members a quorum of the Society, for the transaction of business; provided that any less number may adjourn from time to time, until a quorum be formed.

*Art. 9.* No alteration shall be made in this Constitution, unless it be proposed at a meeting of the Society regularly convened, and be acceded to by a vote of two thirds of the members present.

MANAGERS OF THE SOCIETY.

Right Rev. JOHN H. HOBART, (*ex officio*)  
President, 22 Vesey-street.  
John Watts, junior, 1st Vice-President,  
76 Chamber-street.  
Floyd Smith, 2d Vice-President, 183 Broadway.  
Gerardus A. Cooper, 3d Vice-President,  
302 Broadway.  
D. A. Cushman, Treasurer, 183 Broadway.  
Ferris Pell, Corresponding Secretary, 20  
Cedar-street.  
J. Smyth Rogers, Recording Secretary,  
42 Courtlandt-street.  
Luther Bradish, 9 Pearl-street.  
George R.A. Ricketts, 4 Gouverneur's-lane.  
David R. Lambert, 3 Pearl-street.  
Wm. Onderdonk, jun. 117 Fulton-street.

Thomas N. Stanford, 160 Pearl-street.  
 Cornelius R. Duffie, 85 Wall-street.  
 Lewis Loutrel, 279 Broadway.  
 Warmoldus Cooper, 41 Partition-street.  
 Francis B. Winthrop, jun. 34 Vesey-street.  
 Alexis P. Proal, 51 Maiden-lane.  
 Edward Hitchcock, 338 Pearl-street.  
 William Baker, 269 Pearl-street.  
 William Osborne,

Subscriptions and Donations for the benefit of the Society, will be thankfully received by any of the Managers.

### THE CHRISTIAN REGISTER,

AND MORAL AND THEOLOGICAL REVIEW.

*Edited by the Rev. THOMAS Y. HOW, D. D.*  
 Assistant Rector of Trinity Church, New-York.

THE publishers respectfully solicit public patronage to the above work. Since the discontinuance of the *Churchman's Magazine*, there has been no periodical work in which the affairs of the Church, daily increasing in interest and importance, could be laid before the public. This circumstance induced the subscribers to engage in the publication of the *Christian Register*; in full reliance that their well-meant efforts would be seconded, and their expenses remunerated by the friends of religion and vital piety—and particularly by those of the Protestant Episcopal Church. On such friends they now call; and they flatter themselves that they will cheerfully add their names to the list of patrons, and give their countenance and encouragement to a work undertaken with no view of profit, but with a desire to promote the best interests of the community, and especially of the Church to which they have the happiness to belong.

It is hoped and expected that a considerable quantity of original matter will be found in each number of the *Register*. The selected matter will be taken with great care from the best of the foreign periodical publications, which will be regularly imported as fast as they issue from the press. The finest moral and theological articles in the foreign Reviews will be inserted in the *Register*; and it is confidently believed that each number may, in this way, be rendered extremely rich and interesting; so as to be worthy of being permanently preserved.

But it is not wished to attract patronage by flattering promises. What has been said will not prove, it is hoped, an exaggeration. The public will judge for themselves when they shall have seen a few of the numbers.

Considerable embarrassment has been felt with respect to the frequency of publication. It is quite essential to the extensive circulation of the work, that the

price should be low; in which case, if it be published frequently, the quantity of matter in each number must necessarily be very small. Upon the whole, the most eligible course has appeared to be, to adhere to the plan of a semi-annual publication; so as to afford room in each number for a rich variety of matter, without which the work cannot fail to become uninteresting. The subscribers have been not a little influenced in the adoption of this course, by the circumstance of the *Christian Journal*, lately set up, appearing at short intervals. The two works, it is believed, will not interfere with one another; but will, together, convey pretty full and satisfactory information relative to the state of the Christian world, and particularly in respect to the doctrine, discipline, worship, and proceedings of the Protestant Episcopal Church. Their great design being to promote the interests of that Church, it is hoped that its members will feel it a duty to give them as extensive circulation as possible.

The two numbers for the present year contain 250 pages each, forming a volume of 500 heavy octavo pages; at \$1 25 per number, or \$2 50 for the volume. In future, from a desire to render the price of the work so moderate as to ensure its extensive circulation, the numbers will contain about two hundred heavy octavo pages each, and will be furnished to subscribers at the price of one dollar per number, or two dollars per annum.

To persons who procure subscribers, and become agents for the work, an allowance of 25 per cent. on the money collected will be made. And if such persons, after procuring subscribers, shall choose at any time to discontinue the agency, they may transfer it to any other suitable person, (the consent of the editor and publishers to the same being obtained) upon such terms as may be agreed upon between themselves.

Persons who simply procure subscribers, but do not become agents for the work, will be allowed 25 cents for every good subscriber.

Persons who are agents for collecting the subscription money from those whom they did not procure as subscribers, will be allowed 10 per cent.

Subscriptions are received at the office of the publishers, of whom the first volume, now just completed, may be had.

T. & J. SWORDS.

December 31, 1815.

The two numbers for March being published, the next number of the *Journal* will not appear until the middle of April. In the mean time, the first number will be printed in the octavo size, and furnished to those who have received it in the folio form, at a reasonable rate. The 2d and 3d numbers will also be reprinted for new subscribers.